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The Spirit  
of  
Christ's Sermon  
On the Mount.

E. D. ALLEN



Class BT380

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THE SPIRIT  
—of—  
CHRIST'S SERMON  
ON THE MOUNT

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By  
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St. Louis,  
Missouri.

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JULY—1921.

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“This one thing I do.”

1921

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## CONCLUSIVE

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.”—Closing words of “Christ's Sermon on the Mount.”

## IT HATH BEEN SAID

How much better the world would be if it would adopt the principles, practice, and obey the precepts and teachings as contained in Christ's sermon on the Mount, for it is marked through and through with the seal of high Divinity, ever pointing to the rule of honesty,

morality, and our duty to God and our brother man. These words are stamped from first to last with drops of Divine love—from off the Everlasting Throne — evermore beseeching men to read, believe, follow its teachings and live. “The words that I speak unto you they are Spirit and they are Life.” John 6:63.

THE SPIRIT OF  
CHRIST'S SERMON ON THE MOUNT  
DECLARATION

When about commencing to write down this view of Christ's Sermon on the Mount, according to the light in which it appears to me; I casually picked up a religious book printed by a well-known publishing house, that make a specialty of Evangelical Literature, on turning to the back of the book where they have advertised their several publications with the titles, subjects and authors of the writings, I counted fifty-nine different books of recent issues as written by well-known Preachers, Bible teachers and Religious thinkers. Glancing over the list of the fifty-nine books, there was not one that had for its subject, or from headlines denoted that any part of these several books contained any treatise or reference to Christ's Sermon on the Mount, as found in the 5th, 6th and 7th chapters of the Gospel according to St. Matthew. Neither was there but one of the books that bore the title of "Jesus Christ" as its subject, and but one

other with the title as relating to "Christ" alone. These statements seem almost incredible yet true. Nor is the neglect confined to religious books alone, of not proclaiming Jesus Christ "Far above all principality and power and dominion."

But we turn to the Church, which is supposed—or should be "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone," and excepting no denomination, we seldom hear from their pulpits a sermon on the Ten Commandments, which is the Law of God, neither an entire discourse on Christ's Sermon on the Mount, the Magna Charta of the Christian religion. These topics appear to be "unwelcome messengers of truth."

On a large painted bulletin in front of one of the principal churches of this city, I saw a few weeks back an announcement of a successive series of fourteen sermons to be preached on various worldly themes, but in them all the name of God or Jesus Christ or any reference to Deity did not appear. Notwithstanding the sermons on worldly themes,

or the installation of moving pictures and other attractions that are used to draw the crowds to places of amusements, still these worldly methods do not produce Heavenly results, and the words of Jesus bear the same Truth wherein He says, "No man can serve two masters," so with these even outside attractions to induce the people to attend the churches, yet there is found plenty of empty pews and the people fail to fill them. Yet they do not seem to discover the spirit of a Psychology that is abroad which says the church is the place to receive spiritual food, and the place of amusement worldly entertainment, any more than men go to a restaurant for a pound of nails, or to a hardware store for something to eat.

God's ways and God's plan of Salvation are not old style or out of fashion, for they are just as immutable today as when spoken amid the thunders of Sinai saying, "Thou shalt have no other Gods before me." So the words of Jesus Christ speak to us today in America and the world over, with the same power, as when in Judea nineteen centuries

ago. He said, "I am the way, the truth and the life. No man cometh unto the Father, but by me."

Never before in the history of the race, has there been so great a need of spiritual instruction all over the world as now, for strange as it may seem, all nations that are classed as Christian, are at the present time in a state of turmoil, discord and strife, bickering over the spoils of the greatest war in the history of the world, which was carried on at untold sacrifice, with the ideal in view that it was a war to end wars, but contrary to the intention of some of the well meaning participants, has grown into a continuation of wars, and a further preparation for future wars, also producing in its wake, Anarchy, Greed and Selfishness, so that the world appears dark, groping about, hoping it may yet discover the light that will bring "On earth peace, good will toward men," and the question is uppermost, "To whom shall we go?"

Has the mobilization of fifty-nine million soldiers in the late world's war with a casualty in dead, wounded and missing of over

thirty millions, not including the millions who have perished by famine, disease and massacre, or as the indirect results of war. Have all these preparations with its dire results. brought to the world peace? Have legislative enactments and laws that have been passed and penalties inflicted to suppress Anarchy, Murders, Robberies and other crimes, accomplished the miracle of changing the hearts of the criminal, thereby making of them better men and purer women? Has the drives that have been instituted by religious denominations, and educational organizations, in raising millions of money for evangelization and educational purposes, brought Righteousness and spiritual regeneration to the world, Have the propaganda of newspapers, books and other literary publications, changed the method or principle of the profiteer, or the get-rich-quick man, at the expense of his neighbor, or has he turned from the error of his ways, If then the world has not found peace in the raising of mighty armies and hurling at each other death-dealing instruments of warfare, or if the law of man has failed in reforming

or converting the criminal, or the Church and educational organizations have discovered that the gift of God cannot be purchased with money, but should trust on the promise of the Lord, where He says "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye," or if great literary publications with their gifted writers have failed to instil into the heart of the public by argument or reason alone, the basic principle of Justice and Love, or with the many other world's agencies failing in the effort to bring Peace and Good-will toward mankind by using man-made methods only, then whither shall we turn?

David, Israel's great King, after trusting in worldly things, finally said as found in the 62nd chapter of Psalms, 11th verse, these words of truth, "God hath spoken once; twice have I heard this; that power belongeth unto God." So we must conclude there is no one person of the world, or no group of persons or any agency on earth, wise enough, or powerful enough to instruct men by force or education, in the principles of righteousness,



justice and love. Superhuman wisdom and power are necessary to bring about this era to the hearts of mankind.

Does not Jesus Christ speak to the world today through the Prophet Isaiah these words of promise, hope and good cheer: "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

We now turn to Christ's Sermon on the Mount, and the ethical teachings of Jesus, to discover if not in those supremely valid precepts, there is not within-pointed out to us the remedy for Life's Difficulties, that not only confront national, but individual life as well. Do we not here find applied or practical Christianity, the voice which tells us to put away self and passion, and establish in our thoughts and hearts the desire for right-doing, in every mental and active phase of our lives, thereby bringing the rewards of Blessings and Peace, if we but adopt these principles,

and uprightly live them; for they have the Seal of High Divinity, ever pointing to Honesty, Justice Morality and Duty to God and our Fellow Man, and "is the power of God unto Salvation to every one that believeth."

In the closing words of His sermon, Jesus said,

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

This declaration could also be well used as the introduction to those immortal truths preached to His Disciples and a multitude of about five thousand of His countrymen, near the shores of the Sea of Galilee; delivered from an elevation called Mount Hattin, arising from a surrounding plain, lying between Tiberius and Mount Tabor, seven miles from the then city of Capernaum, in a southwestern direction, admitted by travelers as being the

most beautiful spot in Palestine.

The great congregation assembled on this plain had come from different parts of Syria, Judea, Galilee and other sections to see and hear this remarkable man, whose fame had gone abroad on account of His baptism by John the Baptist but a few weeks previous, after which He went about preaching the Gospel, healing the sick and performing wonderful miracles. Many of those assembled had known Him as a resident of the small hilly town of Nazareth, where He had worked at the humble trade of a carpenter. They knew Him as a young man of perfect form and features, leading an upright and clean life, endowed with a wonderful amount of wisdom, and from His youth had an intimate knowledge of the Scriptures, and at all times serving God in spirit and in truth.

The Disciples that Jesus had recently chosen, as also many others of the vast congregation that had come to hear this exhortation, already believed He was the long looked for Messiah, as promised by the Prophets of old. They had the exaggerated conception that

when their Deliverer came, He would be endowed with a great and powerful master-mind, gathering together force, and with armies, drive from their land the hated Roman rulers, who now had government over them in the person of Herod the First as their Vassal King. They fostered expectations, that their Messiah would again reinstate the glory of David's throne and the kingly splendor of a Solomon. Jesus had lived His life among these people and well knew of their dreams for a temporal deliverer. He was filled with sympathy and a desire to help them on to happiness—for which in all ages the world is seeking. He knew they could discern no way to secure their coveted desires—only by force and man-made methods, which had been used before their time and still in use, but in the end have always proven failures. So in wonderful words of Truth, He tells them of the better, and only Way.

## REVIEW OF CHAPTER FIVE

ST. MATTHEW

### JESUS HERE PROCLAIMS

Not only to the multitude assembled on that Galilee plain nearly nineteen centuries ago, but to all succeeding generations, that whosoever will hear His words, and doeth them; then will be seen that all things they need—now exist. And if they will place themselves under the great Law of Divine Love, put away thoughts of Envy, Selfishness, Retalliation and Revenge, then will Blessings come to the Poor in spirit, To they that Mourn, To the Meek and lowly, To those who Hunger to do the right as they see the right, To the Merciful of heart—and whosoever extends kindness to every person, as also to every creature that God has given life. Blessings and peace will go with all that are Pure in heart, for God will always be nigh unto them. To those that have peaceful thoughts and peace exist in their minds will be blessed as Peacemakers, even Blessings will come to those who are Persecuted for doing the right, and not turning aside from the right, or giving way to compromise, or allow public or private per-

suasion to change them from the Truth. If so—then their influence—like the salt which has weakened, will have lost its power to do good and instead of the Light that should shine in you to show others the way, it is then hid under a bushel.

The foundation, the cornerstone of Christ's Sermon on the Mount, was built upon the great principles contained in the Law as given on Mount Sinai from God to man. Jesus was very explicit in asserting He came not to take even a part of a word from the law or prophecy, but that He would magnify and illuminate them—also warning that whosoever should break any part of these great commandments or in any way influence others to break them—although the act may be done in secret, still condemnation and punishment, would be brought upon ourselves, living in the fear that the law would find us out. He also enjoins that the union of doing ourselves what we teach others as good, is essential, and that every one should practice what they preach—then the world would be better. In calling attention to the sixth Commandment, "Thou

shalt not kill," He magnifies this command, warning against the danger of getting into any angry argument, probably hurling vile words at each other, resulting in the danger of breaking one of God's Commandments, with the punishment that not only follows by the law of the land, but the ever-present Conscience also. This great Teacher of truth also reminds those who would follow Him, they can do no act of Charity, or any good with a sincerity of purpose, if they carry animosity or ill-will in any form against His fellow-man, the differences between the two must be adjusted before other would-be gifts that are tainted with spite and discord are offered; for such gifts are not accepted in the kingdom of Heaven. Jesus says, "First be reconciled to thy brother, and then come and offer thy gift." There is no discord but what can be harmonized. Probably each will have to give and take, unloading selfishness, but in the end both will rejoice and be exceedingly glad for it does not pay to have an adversary.

Neither can there ever be any Ideal League of Peace among all the Nations of the world.

When a part bear a bitter enmity against the other part, any more than "If a kingdom be divided against itself, that kingdom cannot stand," and until Hatred, Greed and Malice are sincerely abolished from the hearts of mankind, and each are willing to cover the mistakes of the other with the broad mantle of Charity, desiring to extend to one another "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, and the realization that all are Brothers, having one Father—God. Then will there be a Psychology go abroad speaking in a voice through the high and through the low—the crowning desire of their hearts—"Let us have Peace." Neither will it require fleets of battleships, or huge armies to enforce that peace, for then it will be born in the heart of mankind. And every nation will then sing with renewed energy, that noble Anthem, "Glory to God in the highest, and on earth peace, good will toward men."

Adultery is not only condemned bearing its physical as well as moral punishments, but He here enjoins that the lust after a woman



is the breaking of the Seventh Commandment, and warns against even this unholy desire to even enter their minds, and if such does appear, then, like the surgeon who would pluck out of its socket the diseased eye, if there was a probability it would endanger the sight of the other eye; or if a patient had his right hand damaged and the danger of blood poison, he quickly cuts off the offending hand, to save the defiling of the whole body. So with all unholy desires that incites the passions, they must be quickly cast out from the vision of the mind.

Jesus then turns to the subject of marriage and the law of divorce, which in all ages has been sadly perverted in the severing of marriage vows, by Courts of Justice. Jesus infers that no legislature on earth can make right by its enactments, what is morally wrong. "What therefore God hath joined together, let no man put asunder." Would it not be better for husband and wife to sit down together and talk over their difficulties, and endeavor to adjust them there, than to air them before an amusing crowd in the divorce court?

There is a proverb that says, "Good understanding giveth favor; but the way of transgressors is hard."

He then reproves His hearers against the careless habit of breaking the Third Commandment, "Thou shalt not take the name of the Lord thy God in vain," and points out the numerous ways of evasion used to seemingly have the effect without openly committing the real offense. It was the teachings among the Jews at that time—it was plausible, that if the name of Jehovah was omitted, then the oath was not binding. So they swore by their heads, by the temple, by heaven, by Jerusalem and by the earth. He then warns and teaches that this custom of forswearing is only a false way of committing perjury. He then points out to them the manly way, the honest way, the Godly way, and in plain words—says "Swear not at all"; interpreting the teachings of Truth, avoiding evasion—which is only the next door to a Lie. The man or woman using an oath thinking it will make the argument or conversation more effective—are not only breaking one of God's

great Commandments, but are lowered even in the estimation of worldly people. It is a psychological fact that persons using profanity, it shows in their countenance. With men they have the brutal look, while with women their complexion is coarse and mars their beauty. Also if a youth in his effort to imitate profane words commences with possibly "Gol Darn," he is sowing the seed which will mature a crop of profanity. So with young or old, rich or poor, male or female, our conversation should be circumspect, and our words fitly spoken.

This great Humanizer, who was so well versed in human nature, now earnestly remonstrates against the custom of Retaliation, which not only had been used for centuries before, but is still with us in the present day, and the world goes on as it has with its uncivilized rule of "An eye for an eye, and a tooth for a tooth," not discovering that the method never has, or never will accomplish any harmonizing results, by following out this principle, but continues with a feud that never ends. The ethics here taught by Jesus in this

part of His sermon is—that if a person without provocation is so uncivil as to strike you on the right cheek, it is better you turn to him the other also, than to make the act more degrading by striking back, and probably resulting in a human dog fight. Either of the parties have gained nothing—only punishment and remorse. It is far better to be so strong that nothing can incite you to passion, or disturb your peace of mind. Cast away the spirit of quarreling, neither attack others, or defend yourself, then your heart will be at peace with all. Jesus rebuked Peter for trying to shield his Master's life by wrong-doing.

And a few hours after as He stood in the judgment hall of Pilate, in the guise of a criminal, receiving from His accusers insults and cruel blows on His face, He showed no spirit of resentment, but in contrast to this vengeful mob, He alone stood there in knightly courtesy, and pure devotion to His ideals.

But if He had in that hour of great trial returned blow for blow to them that struck Him, or had He hurled back at them the uncivil ban, when they scoffed or jeered at him

—had he there yielded; the trial would have then ended in a disgraceful scene, and His accusers would then know that His power and influence which they had feared, was now ended, and that His teachings of Love and Good-will—had by His own acts of Violence and passion, been crushed to earth. Then there would have been no Crucifixion, there would have been no Resurrection, or no Redeemer, for He would have been but human and of the world-worldly. But He remained steadfast and calm, knowing the future good and salvation of the whole world depended upon His firmness in that supreme hour, “leaving us an example,” “who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously.” And the same purity of principle and spirit of forgiveness, He carried to the cross—for among His last words He said—“Father, forgive them: for they know not what they do.”

Jesus uses the same principle of the law of Love, in pointing out the useless method of going to law on every small provocation,

which seldom produces the results sought. The only benefit is possibly to the Lawyer, who gets his fee. It is better to settle our difficulties with each other that concern ourselves, than pass them on to the public.

This great Teacher with His indwelling Love for mankind, instruct His followers to be considerate and accommodating to our neighbor who ask of us a favor for which he is in need, and which is in our power to grant to him, we should not answer his request by making vain excuses and selfish evasions, by withholding from our neighbor that to him would have been a needed favor, for is he not your Brother? A wise man has said, "The liberal soul shall be made fat: and he that watereth, shall be watered also himself."

Also this principle comes out in the philosophy of Jesus, in the general precept on Love and Hatred. The person that says I do nothing for nobody that don't do nothing for me, is fostering about themselves a poor doctrine and leading a life without much sunshine in their hearts. Such people are filled with the great sin of Selfishness, demanding that every-

thing of the best should be handed to them, —but unwilling to pass the favor on to others. Jesus had not one trace of selfishness in His life, or His words or His works, but went about freely extending to all His sympathy—assistance and love, leaving to us the example to ever send Love waves out, whether to friend or enemy, to all and for all, should our prayer be to Him who is the one Father over All, who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, and as the Father loves them, so He wants them to love one another; and the same principles which govern our Father which is in Heaven, are those to govern us. “Be ye therefore perfect, even as your Father which is in Heaven is perfect.” Then will the world confess and live the truth, of the brotherhood of man, and the fatherhood of God.





## VIEW OF CHAPTER SIX

### ST. MATTHEW

Jesus now teaches the sincere principle to follow, in Alms giving; also Prayer and Fasting. He censures the practice of Alms giving—or the seeming act of any charity, for the mere purpose of gaining publicity and the applause of men; if such be the spirit—then the act has not been discharged in reference to God, but to men, and from men they have already received their reward—neither can they expect double pay. There is a proverb saying, “A wise man’s heart is at his right hand; but a fool’s heart at his left.” In this connection Jesus says:

“But when thou doest alms, let not thy left hand know what thy right hand doeth:

“That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.”

He continues on the sincerity of spirit to be used in Prayer, which we should consider a solemn address to the Supreme Being only, communing with Him in the secret place of

the most high, then when we have come to Him with the honest ardent spirit, He knoweth what things we have need of—before we ask Him. So we do not have to submit a tabulated long statement of our wants. For God heareth the prayer of but a few words, coming from the sincere heart, with more pleasure to Him—than the prayer of possibly the learned professor who at a public gathering may be displaying his rhetorical abilities for the entertainment of his audience.

The following prayer that Jesus furnished as a model for his followers in all ages of the world—is so fertile in its teachings, that it covers all we may desire, or ask, for our guidance day by day, and can the parallel of this—the ‘Lord’s Prayer,’ be found elsewhere in all literature—that Jesus gave to His disciples, nearly nineteen centuries ago, when He said:

“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

The substance of this brief but deep meaning petition, is the proper adoration of God, the complete acknowledgment, as well as continuance of His rule in the universe, and the beautiful harmony which shall follow when man's moral energies will conform to the will of God; with the petitioner desiring and asking sustenance, forgiveness, and safety.

Following the instruction given by Jesus of how and what to pray for, He then cautions his followers it is useless to go to God asking forgiveness, if they already had failed to forgive any trespasses, committed toward themselves; if to take a short cut we trespass on our neighbors lawn, we must not berate our neighbor if he walk across our lawn. "For if ye forgive men their trespasses, your heavenly Father will also forgive you:" Jesus calls attention to fasting; warning against merely playing the part; that men may praise their

saintlyness, for your own life will reflect to the world a clean heart if your character is pure, and your every purpose is upright. "He that believeth on the Son of God hath the witness in himself." This great Teacher now turns to one of the greatest of evils that has prevailed in the world from its earliest history, on down through the ages, and seemingly with greater force at the present day than any previous age—the whole world seems to have gone mad in its rush to accumulate material treasures fostering the belief that eminence consists in a large bank account and immense dividends; some—preachers, exhort on the evil of Human greed and selfishness, and some—writers, point out the danger line to which individuals and nations are drifting, still these same men allow themselves to be drawn in this worlds swift current, until they too, accumulate their bank account, nor do they object to how large it grows—the larger the better they think—and so reflect the thought of the present age, that they also will accumulate greater influence if measured by the worlds measuring rule — and not by the

rule of the Carpenter of Nazareth, who says:

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.”

The old Proverb saying: “A good name is rather to be chosen than great riches, and loving favor rather than silver and gold,” is just as capable of application to the present day, as when written in the centuries of the past. Among the millions of names that have graced the pages of history in the past or present there are three that stand out in brighter illumination, as the three greatest and wisest men of the ages—those names are Moses, the God sent Great Law Giver—Jesus Christ, the Great Redeemer— and Abraham Lincoln, the Great Emancipator. These three men were all very poor, counting material wealth as a standard, they each worked at the most humble kind of labor, Moses was a sheep herder until called of God to lead the children of Israel out of Egypt. Jesus a carpenter, until he started his ministry, and Lincoln working at common labor, until he was some twenty-two years of age when he fitted himself for a coun-

try lawyer and rising to become the great President of a nation, and emancipator of nearly four million slaves. So it was not wealth, or classical education or influence, that has made the names of these men imperishable in the world, but they each under God gave their lives for humanity, having an eye single to do God's will repudiating even the thought of earthly treasures; wisdom, speaking to them, that they could not serve two masters. "God and Mammon." Hence they have laid up for themselves "treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:"

Jesus now gives to this listening multitude, His beautiful lesson on Faith and Trust, and kindly warns them against the all too common habit of allowing to creep into their minds undue anxiety as to their future temporal existence; making their lives not only a burden to themselves, but possibly others also, by uncalled for worrying day by day. He saw before him many, bearing that anxious look, that cannot be hid from the countenance of those people who allow their minds to be harassed

in thoughts of what is to become of them "tomorrow," yet those same people know they were cared for yesterday, and are being cared for today, seeming also to forget—"that today is the tomorrow they worried about yesterday." He here taught that inspiring lesson in Psychology, and the training of the mind to center on the ever thoughtful care God bestows on all his creatures, He seems to say look at the birds flying yonder; they have no homes; they are of the air; apparently cheerful, holding no property or engaging in any business pursuits. Simply following their instincts, doing what God put them into the world to do. If then God chose to create them—He feels charged to maintain them, and He does; causing things to grow that feeds them. God is but the Creator of these innocent creatures, but He is your Father, and knows you are more worth preserving, and cares more for you—than they; so accept cheerfully the place in life that is yours—although you may gather lessons from the birds of the air, and lilies of the field, yet they will all pass away, Man and Heaven will remain, with God ever standing

underneath your life's shadows, with His never failing promise:

“Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.”

Then will be taken care of all our Tomorrows.

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We have our own lives to live, and thought to direct them—as we will; so if we have proven that by training our minds, in a certain direction, the phenomena is produced of the fulfillment of that thought, sent out, then we have discovered the Truth;

“And the Truth shall make you Free.”



## VISTA OF CHAPTER 7.

### ST. MATTHEW

“Judge not, that ye be not judged.” Ever has, and ever will, bear the same truth, as when Jesus spake these words in his everlasting Sermon on the Mount. This is the unlovely spirit with which many are inclined to criticise the conduct of their fellows—commonly called gossip, by the use of the unruly evil tongue. It has been well said, there are two good rules which ought to be written on every heart; “never believe anything bad about anybody, unless you positively know it is true; never tell even that, unless you feel that it is absolutely necessary, and that you are willing God and the party accused should listen while you tell it.” Would it not be wise philosophy to carefully examine your own hands and see if they need a washing, before you point out the soiled hands of your neighbor. With that class of people who are very adept at criticism, it seems hard for them to tell the other fellow just what he should do instead. Abraham Lincoln was criticised from all sides in the early years of

the civil war, and he used this philosophy, which is well worth quoting, "I do the best I know how—the very best I can; and I mean to keep on doing so until the end. If the end brings me out right, what is said against me wont amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference." This is a real thought, for every one to follow: To ever do the best we know how, the best we can, and then leave the results for righteous judgment.

Is there not also a great lesson taught in the following verse, as Jesus continues the teachings that what we may term, as mental results, when He says:

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

A poet has said, "Think smiles, and smiles shall be; Think doubt, and hope will flee. Think love, and love will grow; Think hate and hate you'll know." It is the unchangeable Law, that what we put out comes back. It may not—like the rubber ball—rebound at once, but sometime, somewhere, somehow, it

will return that which was put out, whether for good or for evil, on its airy wings it will come back. There is a Proverb saying, "Cast thy bread upon the waters: for thou shalt find it after many days." There is nothing lost in this world. "As it was in the beginning, is now, and ever shall be." So we can generally find what we are looking for, whether it be good or evil they are somewhere waiting for us. Some people are always looking for flies and other insects, and are earnest advocates of enforcing the slogan, "Swat the fly." These people generally find what they look for, so does the fly, the mosquito and other insects they are at war with—find them. and as the glad day has not yet come wherein is Peace on Earth, so these creatures have their organized armies, with trained fighters, and the same principles as the nations of humanity—that if you fight us we will fight you. So the war goes on until the cause is removed for bringing together these hostile forces, and every cause has some explanation. It is the law of the universe that God never creates anything, whether how small or how great,

but it plays its part in the scheme of the universe, and finally when analyzed it will be found God has His finger on it all, for the good of humanity, while seemingly the Law that punishes, is finally the Law that saves. For instance these little insects He has created, which we term pests, are but His warning messengers, sent, mutely telling us to clean up, and keep clean. Remove that garbage can from the kitchen, fill up stagnant pools, have no decomposed matter lying around, keep clean yourself, as also your family, and those about you, then you will have no use for the cruel fly swatter, or the repulsive, sticky fly paper, as these instruments only attract more, to the dead ones lying about, as corruption breeds corruption. So what results have been accomplished by using these methods, while the causes still remain? Would we swat the boy who rings the front door bell to tell us our house was afire? Instead, we would proceed to quench the flames as quickly as possible. When the United States Government started to dig the Panama Canal, the workmen were forced to wear a

screen over their faces, in protection from the millions of mosquitoes that infested the zone at that time. After the engineers had drained the swamps and stagnant pools of impure water, and cleaned up the towns of Colon and Panama, at either entrance—the zone then became as free from these insects, also as healthy as any other part of the United States, located near the sea coasts. Many other instances are well known, of how cities after being properly drained and cleaned up, have been made healthy, where before they were hot-beds for yellow fever, cholera, and other epidemics. So as the Truth ever remains, it proclaims to us, remove the cause, and the effect will vanish. But whoever harbor in their thoughts and practice of their lives, the spirit of cruelty to anything that has life, whether it be of the human, the animal or the insect kingdom, such persons will have cruelty returned to them, for a cruel heart breeds a poison in their blood, resulting in disease and pain to the mental as well as their physical being. So instead of harboring cruel thoughts: rather cultivate the spirit, to be good, to be

kind to every person, as also to everything that has life. Do the right as you see the right. Have faith that all things work together for good, then we will all help to bring in the world that happiness and peace, for which we are ever seeking—and there will go abroad a spirit which will bring to the world the truth of the words of the Prophet Isaiah, where he says, "They helped every one his neighbor; and every one said to his brother, 'Be of good courage.' " Isaiah 41:6.

Jesus points out a character lesson in the following words, which often is not fully comprehended:

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

He imparts the teaching, that some people often display a dog-like ferocious opposition to receiving the truth which is offered them in the most kindly spirit by others, and which is for their own benefit, if received in the same spirit it was offered; although our good mission may be repulsed, we are not to pronounce

any harsh judgment, but leave with them some good they can absorb, for like the dog who would turn from the choice cut of meat, well cooked, nicely garnished, and offered to them on a silver serving dish, yet they possibly would grab with delight the bone we throw out to them. Then there is the impure man that goes about seeking to take from the virtuous young woman that Pearl of Great Price, her virtue, which after he has secured that so highly valued treasure, he then turns from her with scorn. The young woman has cast her pearl before the swine. It has been trampled as it were under feet and crushed in the mire of his own lust.

There is a truth that "Man always possesses close to his hand, all the means necessary for his own happiness." Jesus verified that truth when He said:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Some merchants have signs in their places of business bearing this legend, "If you don't see what you want, ask for it?" and if a thing

is worth having, it is worth asking for. Neither are our desires sent to us by proxy. Jesus, to test the faith of blind Bartimus, who sat by the wayside, asked of him what he desired, and Bartimus said: "Lord, that I might receive my sight," and immediately he did receive his sight, when he had made the proper petition asking for what he earnestly desired. The healing source was already there and when the cup of asking was dipped into the stream, then Bartimus received the waters of restoration.

On the same principles we must seek if we want to find, and Jesus here says "Ye shall find." It seems to be the law of the universe that every living thing has to seek and to strive to maintain life, whether it be of the animal or vegetable kingdom, all are seeking that source of supply which also is inexhaustible, whether it be of the sunshine or the air, or the water and the earth, they never sleep, but are always ready to supply whatever or whoever earnestly seek their life-giving source. So for all who zealously Ask, Seek and Knock, they will find the door ajar, and



God standing near the portal ready to throw open wide to all who earnestly put their trust in Him.

Jesus then asked a pointed question regarding human life as too often found in the precincts of the family home. The question appears to bear the design of a rebuke—to the father, who possibly may have a wayward son, and often as the son would come before the father for aid, the parent smarting with thoughts of his son's misgivings, would, as it were, return to this son a heart of stone, or language which bore more the hiss from the serpent's tongue, than from a parent, who rather should help to bear the infirmities of the weak instead of the often uncivil ban. As much as the parent may be disappointed in the conduct of his erring son; there is a better way than the always harsh weapon of rebuke—"for reproof is a bitter pill—but let it be silvered over with kindness." Change the methods formerly used, and put out thoughts of love; encourage him to better efforts and make him feel there is something in him commendable. This may be the beginning of bet-

ter resolves, for very often—"A word fitly spoken is like apples of gold in pictures of silver," and the next time he writes you for a check, send it to him, with a letter bearing the spirit of Parental Psychology proclaiming Hope and Good Will. Then the Law Divine will again bring together the bond of unison, and both father and son have discovered the lost chord of harmony has been found—and again their hearts are attuned with that "Peace" given by Him who says, "Peace, I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Now follows that Great Precept, known the world over as the "Golden Rule" that Jesus taught, containing but twenty-six words, yet embraces all law and all statutes, that have been spoken by prophets, or framed by judicial tribunals, legislatures, Kings or Rulers of whatever age or locality that designed to convey righteousness, equality and justice. These few words contain the spirit of all law for the government of the human race, and has been

so recognized by other great teachers, who also have left Golden Rules. The fundamentals which all point to the same sublime teachings that Jesus spoke.

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”

And these words will endure as long as human nature itself endures. Notwithstanding that this short rule has been admitted by all the great teachers as the foundation on which to build up truth and righteousness in the world—still the world is always opposing the adoption of the principle, and fighting for fear it may be adopted, regarding it as an unwelcome opponent of world's selfishness; although if universal in practice, would deprive the soldier and the sailor of their jobs, the lawyer and the judges, the jail keepers and policemen would then become few, the profiteer in coal, food stuff, building material and other necessities of life would cease their practice. There would not be so much business for the mills that make armor plate to

cover battleships, or for the gun maker, or the explosive shell or poison gas manufacturer. But there would be less people poor in spirit, less that mourn, less sickness, epidemics, pestilence and persecutions, poverty and unrest—"for God never takes one thing away but something else is given." Any nation, and that nation's people, that truly adopt the Golden Rule as its standard, and the fundamentals of its Constitution; making it one of its Articles, will become the strong nation of the world: no matter who they are, or how weak they may appear to be today, but if the Golden Rule is their standard, in Faith and Practice, without equivocation, they then have built a nation upon a rock that the rest of the whole world combined, could not prevail against it, for God's plan is their refuge and their strength. And from the ashes of the great conflagration that has swept over the world for so many years, such a nation will arise; it will come from that people, who in unity, earnestly desire—and fervently pray, "Thy Kingdom come, Thy will be done in earth, as it is in Heaven." Whether the relig-

ion of that people would be known as Christianity (which would be an admirable name), if they earnestly mean by it the religion of Christ—the religion He taught, the religion which centers in His person and His spiritual presence with men: whereby bad lives are made good, men become unselfish and devoted not alone to themselves but also to the interest of others, purity being marked in the lines of families and individuals, while higher ideals and more shining hopes are created, giving men a new vision—to avoid the gate that is wide, and the way that is broad, which lead so many on to destruction—if they enter there, and follow that way. But with purity in vision, our eye is ever single to the straight gate and narrow way, which leadeth unto Life, but the way so few willing to make a sacrifice ever find. Neither is there any other way where pure religion and undefiled can be found, than by the straight gate and narrow way over which are written in words of illumination, Victory and Truth.

Jesus said:

“Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but

climbeth up some other way, the same is a thief and a robber.

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

There has from the time of the teachings by the Apostles, as up to our own present time, sprung up some men of learning or with the gift of writing or eloquence, who with what has finally proven sophistry, made attempts to found a new religion, but in their efforts to formulate a system of ethics, that brings peace and satisfaction to the human heart, has only brought to them confusion. Followers they find that turn for a time to these philosophies of modern speculation, and other religious systems, finally discovering they have been following "False Prophets" come to them in "sheep's clothing" and that this tree of influence they expected to find yielding to them spiritual fruit, was but a corrupt tree, yielding to them "evil fruit," they finally return to the religion of Jesus Christ, that is known by its fruit, and with the same plea as came from Peter of old, cry, "Lord, to whom shall

we go? Thou hast the words of eternal life.”  
“Let us have one Shepherd (Jesus Christ) and one sheepfold; that will then be His church.”

“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.” There is a very deep meaning, also practical wisdom and truth, comprised in these words found in Proverbs 11.24. They appear to convey the same application that Jesus had in mind when in the closing part of His immortal Sermon on the Mount. He used the words of severe censure—seemingly intended for those professors who for a time run well while the road is smooth, but faint in the day of adversity. He said:

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

“And then will I profess unto them, I never

knew you: depart from me, ye that work iniquity."

When Jesus pronounced His declaration to this listening multitude, who in that hour had heard such teachings as never man spake before, they then not only were astonished at His doctrine, but also began to realize they were in the presence of a superior being, who had taught them as one having authority, and not as the Scribes; He seemed to bear a message to them saying, "Heaven and earth shall pass away; but My words shall not pass away"; "They are spirit, and they are life"; "If any man will come after me, let him deny himself, and take up his cross and follow me."

As He then looked into the near future, and down through the world's history of the coming ages, He saw before Him, those who would offer themselves to go forth and scatter the seeds of His Gospel; and for a time as these labored, it would appear, their harvest would be gathered with a bountiful increase, and everything seemed to be in their favor—when suddenly as a bolt of lightning from the clear sky, there would appear some blight to destroy



the garnering. Perhaps the voice of the world called to them, promising wealth and affluence in exchange if the Gospel of Jesus Christ was laid aside; or perhaps great wars should come, when nation should rise against nation, and the Christian churches should make the war one of its principal issues, and as these so-called professors of Christ's teachings could not balance the teachings of Love and Hate, within the same principle—so they would suspend the ethics Jesus had been teaching of "Love your enemies," and as an emergency—resurrect the old time ethics, "Thou shalt love thy neighbor and hate thine enemy; and probably the minister in the pulpit, as also the Bishop over many pulpits, would there pray to God who is Father over all, that He would bring vengeance and destruction upon that particular people they were then at war with; these petitions being made for effect—thinking they were pleasing popular opinion. But instead the opposite effect is produced, for the one sitting in the pew, know full well such is not God's teachings, and is not what they want to hear in the church that should be

dedicated to God, and to service in His Holy Name; so finally decide they get no spiritual benefit from the church they attend—and as a substitute, take an automobile ride out into God's country, made beautiful by His handiwork, and where all things are pure.

They are then away from thoughts and teachings of envy, selfishness, retaliation and revenge, which if they practice any part themselves their better nature, the voice within, tells them that these are dangerous foes to the spiritual as well as the physical life, as they eat out the health of those who teach them, also those who listen. For the ever-present law, point out to them the truth, that there is no peace where there is discord in the mind. Hence the teacher—also, that has allowed, as it were, the mob to turn him from the eternal principle of right, discovers his influence for good has vanished, for “when the rain descended, and the floods came, and the winds blew, and beat upon his castle of thought, it fell, for it was built upon the Sands of Compromise, and the higher up the man, or the church, or any organization, that their house

was built on that foundation—the greater was their fall. For they had withheld more than was meet, when the critical time came for the acid-test to be made, as to their faith, and their profession.

We have only to look into history and over the world's events happening within the past few years, to verify the above recital.

Jesus also looked at the no compromise side. He saw gathered around Him those Disciples who had given up all to follow Him. They believed He was the Son of God, the Saviour of mankind, the Light of the World. Jesus knew their thoughts and their beliefs, also the part each was adapted for, to perpetuate His teachings in the future. He saw these of His chosen Disciples, as also those others who would be added to their number, go forth into the world animated with the same spirit as He also had received, to “preach the Gospel to the poor; to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.” They were not equipped with material wealth, or national and political in-

fluence, neither were they endowed with a classical education, and with only the Holy Spirit as their guide and help, would proclaim the Gospel of Jesus Christ, of which they never would be ashamed, as it would have the power of God unto Salvation, that eventually would redeem the whole world. He saw these unlearned men, some of which were but humble fishermen, preaching powerful sermons, which would in ages to come be used as classics by great institutions of learning.

He saw them meeting with great opposition, with cruel persecution with prison cells and poverty, with obstacles crossing their paths to endeavor to suppress their teachings, and finally without the shadow of any compromise, go to a martyr's death for their faith that could not be broken. And the world ever after has admired these noble men, for the fidelity they maintained to the trust reposed in them—by Him—whom they loved even to the end, and their names together with their Master are perpetuated all over the world, in the naming of great cathedrals and churches, hospitals and seats of learning to their memory.

Their names have been for centuries the inspiration for all the world's famed music composers, poets, painters and sculptors, so that now their memory never sleeps; for in their mission on earth they never surrendered to compromise:

“And when the rain descended, and the floods came, and the winds blew, and beat upon their House of Truth, and it fell not; for it was founded upon a rock.”

The rock that was higher than they.

This then is the everlasting Gospel of Jesus Christ—which Paul truthfully says, “Is the power of God unto salvation, to everyone that believeth”; it is the Magna Charta, the rule and guide for all living to be governed by: whether it be the individual, the state, government, nation or kingdom. Here in this gospel can be found the way to overcome the difficulties that confronts life's problems as they appear from time to time; and when the world will begin to realize there is no other way given among men, but to adopt and practice the principles and teachings as laid down in Christ's Sermon on the Mount, and will hear these sayings and

doeth them, then will be brought on earth peace and good will toward men.

So in the closing words of this little book which I freely present to you, can I not stimulate its readers to read, read, read the fifth, sixth and seventh chapters of St. Matthew: read Christ's Sermon on the Mount, read it carefully and prayerfully, until you begin to realize the breadth, and length and depth and height contained there, read it often. Each time you read it the light will grow brighter, until finally the full illumination will be thrown upon its pages—as it were, from the powerful rays of the electric arc lamp—You will then see and hear the words of Him, who was and who is the “Wonderful Counsellor, the Prince of Peace.” Proclaiming, “I am come a light into the world, that whosoever believeth on me should not abide in darkness.”

SO WHEN LIFE'S SHADOWS GATHER AND THE DARK HOURS COME, AS THEY WILL, THEN LET US TURN ON THE LIGHT—AND THE DARKNESS WILL DISAPPEAR.

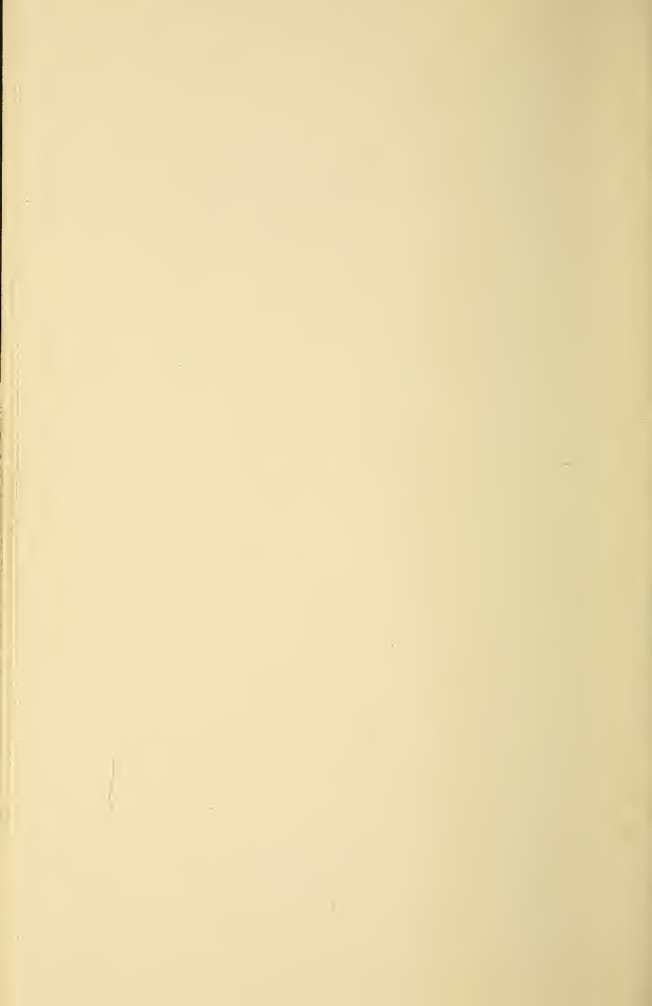
THE END













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